



OLIVE TREES



WHAT
ARE THESE TWO
OLIVE TREES ETC
ZECH. 4:11-14

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3,4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
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OLIVE TREES,

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JANUARY, 1909.

1.

QUESTIONS OF THE HOUR.

LAYMEN'S MISSIONARY MOVEMENT.

REV. J. M. FOSTER, BOSTON.

An eight days' conference, Nov. 13-22, has been held here with a view of awakening a deeper interest in the cause of foreign missions in Greater Boston and throughout the New England churches. Similar conferences have been held in twenty-four cities in Canada, reaching from the Atlantic to the Pacific coast. From here the men promoting it go to Atlanta with the purpose of inaugurating a movement that will reach the whole State of Georgia. It is expected to reach all the States in the Union by this method. Their plan is to have a missionary committee in every congregation, made up of the most active laymen. It shall be the duty of this committee to visit every member of the congregation and secure a pledge for a definite sum to be contributed every Sabbath. The Omaha standard, set two years ago, and adopted by the Presbyterian General Assembly last May, is 10 cents per member each Sabbath; that is, \$5.20 per member in the year for foreign missions. They propose a duplex envelope, on one side the amount for foreign missions to be written and the name signed; on the other side the amount for congregational purposes. Last year the Presbyterian churches of Greater Boston gave 43 cents per member for missions; that is less than one cent per member each

Sabbath. And the Baptists of Greater Boston gave 70 cents per member for missions last year; that is a little more than one cent per Sabbath for each member. In the denominational rallies held on Thursday evening, these two bodies voted to accept the Omaha standard and to aim at reaching it within the next three years. There were three principles urged:

CONSECRATION.

God could overturn a mountain and pour a flood of gold into all our church treasuries until we would not know what to do with it. That would be easy. But He has taken the more difficult way of persuading us to give what is needed, and that to make us like Himself. And to do this, all the patience and compassion of God are called forth to help us to this and become workers together with Him in saving the world. It is not begging to ask men to give to foreign missions. It is giving them an opportunity to secure for themselves an eternal blessing by doing what God wishes them to do. But men are not in a position to do this service for God until they have dedicated themselves and all that they have to Christ. "To me to live is Christ." We hold our time, our talents, our possessions as His stewards. And the question is not how much can I spare for Him? but how much can He spare for me? A merchant in Atlanta, who has an income of \$50,000 a year, gives it all to Christ's

Kingdom, and he supports several missionaries in Korea. J. Campbell White spent ten years in Calcutta, India, as a professor in the university. He was supported by a merchant in Toronto, Can. Rev. Samuel M. Zwemer, D.D., of Arabia, from the Dutch Reformed Church, spoke of their mission board ten years ago having a debt of \$22,000. And unless \$11,000 of it were raised by the end of 1898 the work would collapse. The chairman, Dr. Chambers, went to New York to preach in one of their wealthy churches on the last Sabbath of the year and make an appeal. But it rained heavily and only a few women and one man came. But he preached and made his appeal. At his lodging he expressed his depressed feelings, but he said, "Fisk was there." That night the door-bell rang and Fisk, the banker, came in. He said, "I have been thinking of your appeal and have come to help; if you raise half, I will meet you." And he took out his check book and wrote a check for \$5,000 and held it for some moments. Then he tore it up and wrote another. This time it was \$11,000. The Doctor was overjoyed and gave God thanks. But the next morning early the doorbell rang again, and the banker came in. He said, "I made a mistake last night in giving you that check and I have come to ask that you give it back to me." The Doctor was chagrined, but returned it. Then the banker took out his check-book and wrote \$5,000. Holding the paper a while, he tore it up, and wrote again. This time it was \$55,000. And he departed. A great triumph, said Dr. Zwemer, but there are two pathetic facts connected with it: First, he had to write three checks before he did what God wanted him to do. Second, this is the only large amount that he or any other of our millionaires ever gave to this cause.

The principle of stewardship must have

some real radical connection with us, a ratchet, a barb on the hook, else it will not be operative. "And," said Mr. Robert E. Speer, of the Presbyterian Board, "I am old-fashioned enough to think that the ratchet, the barb to the hook, is the tithe law. In the old economy Israel recognized that all their time belonged to God, and they devoted the seventh day in token of it. They acknowledged that all their property belonged to God, and in recognition of their stewardship they gave the tithe. That law still obtains. And if all Christians would tithe their incomes for Christ the church treasuries would be filled to overflowing, and the ends of the earth would be reached by the overflow."

The trouble is, only a few of the church members are doing their duty. Mornay Williams, of New York, a well-known lawyer and speaker, referred to the word saunter. We use it for strolling. It originated with the crusades. A crusader who never reached the Holy Land or did nothing after getting there, and who came back to be a worthless idler, was called a *saunterer*. There are too many saunterers in the Church. And this Laymen's Movement proposes to call them up and reenlist them. In the Library at Albany, N. Y., is an old, faded letter. It reads, "Washington, D. C., October, 1864: Allow the bearer, Col.—, to pass the lines and join his regiment in Virginia. He is pardoned.—A. LINCOLN."

Underneath is written in another hand: "This was found in the pocket of Col. —, who was killed in the battle before Petersburg, Feb., 1865." Now Jesus Christ, our Commander-in-Chief, offers all deserters a pardon. Will you prove yourselves good soldiers and go to the front?

SERVICE.

A chart showed the work to be done. There are 1,000,000,000 who have not

heard of Christ. There are 13,000 ordained missionaries in the field and \$22,500,000 contributed to sustain them. They can reach about 325,000,000 within this generation. But that leaves 675,000,000 unreached. Now, the Laymen's Movement proposes that the churches in the United States and Canada, instead of giving \$9,450,000 for missions, as last year, shall give \$100,000,000, and send out 100,000 missionaries. That would be one in 800. Could you not spare one out of 800, and could not the remaining 799 support him? Dr. Arthur S. Lloyd, secretary of the Domestic and Foreign Missionary Society of the Episcopal Church, said: "When Americans think it pays to build a railroad in the Congo and dig the Panama Canal, they raise the money and do it. And when they see that this enterprise of bringing the world to Christ pays, they will finance it and carry it through in short order." We need the vision of the ancient prophets and of the apostles respecting the triumph of Christ's Kingdom, and then we can engage in this enterprise with a whole-hearted service.

SACRIFICE.

Rev. M. D. Eubank, M.D., of the Baptist Mission in China, said: "God so loved sinners that He gave His Son to die. Christ loved the world so much that He went to Golgotha to save it. And there is no other way of saving sinners. Do you believe it? Do you reckon that you must carry the cross if you would cooperate with Him in saving sinners? I have four boys and one girl. I try to impress them with this responsibility. And I pray God to use them for missions. But let me tell you: Do not send us barrels filled with your old cast-off garments. Our children despise the whole thing. And we can't keep them from connecting that with the cause they represent."

Two missionaries returned home from

India, with their wives and children, for a year's change. Two months ago their vacation expired. They could not take their children back to that land of idols, and they would not leave them here alone. And so the wives remained with them and the men went out alone into the night of heathendom. *Sacrifice.* What are we doing to sustain that sacrifice?

David F. Williams, U. S. Consul-General to Halifax, said: "Three years ago I was U. S. Consul-General to Singapore and the Straits Settlement, in the southwest part of China. I did not believe in Christ up to that time. I was there in contact with the missionaries, and studied their work. By invitation, my wife and I attended service on Sabbath. In the morning it was for the Chinese, in the Malay language. In the evening it was in the English language. We chose the evening. We made our way through the narrow, crooked streets, filled with ignorant, filthy natives, the raw material upon which the missionaries work. We entered a large church filled with Chinese, the men and boys on one side dressed in spotless white and the women and girls on the other. A Chinaman was in the pulpit. He conducted the service in faultless English, preaching as logical and convincing a sermon as I ever heard. And I concluded that if Jesus Christ could make men and women of such a beautiful and refined a type out of the superstitious heathen, he might make something out of me. And I gave myself to Christ. It seems strange that I must go 12,000 miles to be converted by a Chinaman, but so it was. I find the heathen at home and the heathen in China are just alike, only with this difference: the heathen in America are such from choice; the heathen in China are such from necessity."

The churches in Greater Boston last year gave \$1.08 per member for foreign

missions; the Congregational body the highest, \$2, and the Presbyterians the lowest, 43 cents. Of course, we bow our

heads in shame at this Presbyterian showing. It is hoped the law of sacrifice will prevail and the record will be *sacrifice*.

GOD'S POCKETBOOK AND MINE.

What relationship do I sustain to God?

"Ye are not your own, for ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's."—I. Cor. 6, 19-20.

How did I become His property?

"Ye were redeemed with the precious blood of Christ."—I. Peter 1, 18-19.

What interest has He in my possessions?

"Behold, the Heaven and the Heaven of Heavens is the Lord's thy God, the earth also, with all that therein is."—Deut. 10, 14.

Do not my wages belong to me?

"Say not in thy heart, my power and the might of mine hand hath gotten me this wealth, but thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth."—Deut. 8, 17-18.

By what right then do I hold property?

"As the steward of God."—Titus 1, 7.

What does God require of me as His Steward?

"It is required in stewards that a man be found faithful."—I. Cor. 4, 2.

Shall I have to give an account of my stewardship to God?

"Every one of us shall give an account of himself to God."—Rom. 14, 12.

Is there any danger of me losing my stewardship?

"What is this I hear of thee? Render the account of thy stewardship; for thou canst be no longer steward."—Luke 16, 2 (R. V.).

What returns ought I to make to God for the use of what He entrusts to me?

"Of all that Thou shalt give me I will surely give the tenth unto Thee."—Gen. 28, 22.

What portion of my increase shall I tithe?

"Honor the Lord with thy substance and with the first-fruits of all thine increase."—Prov. 3, 9.

May I not look after my own wants first?

"The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God."—Ex. 23, 19.

Does He expect this from me and does He lay any claim to it?

"All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord."—Lev. 27, 30.

Would it be honest to withhold any part of this from Him?

"Will a man rob God? Yet ye have robbed Me. But ye say, wherein have we robbed Thee? In tithes and offerings."—Mal. 3, 8.

Can I afford to give so much?

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. 11, 24.

Will not poverty excuse me?

"They shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee."—Deut. 16, 16-17.

How shall I give?

"Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver."—II. Cor., 9, 7.

How often shall I settle my account with God?

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him."—I. Cor. 16, 2.—R. L. Davidson in *The Mission Herald*.

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—A letter from Rev. Jas. S. Stewart, dated Oct. 27, 1908, and crowded out of December OLIVE TREES, will be read with interest:

Rev. McFarland has accepted an invitation to assist Rev. Kennedy for three or four Sabbaths, and is at Alexandretta now. He expects to return via Suadia, and I hope to meet him there at that time in order to arrange the work. I have visited them five times during the summer, but they are very much dissatisfied because no missionary has gone to live among them. They seem to feel that they are despised by the other sects, because there is no resident minister, authorized to conduct a marriage or a funeral service. We have lately sent them a teacher, who is able to conduct religious services, but they are not pleased because he is not an ordained minister and able to teach English in the schools.

During the summer I have held communions at Inkzik and Gunaimia, and received four new members. Dr. and Mrs. Balph were at Gunaimia communion.

The era of liberty is truly a novel experience. We are enjoying what might be termed a "breathing spell." The ordinary functions of government are in large measure suspended. The people seem to be governing themselves, and yet strange to say, oppression is not rife, as it was formerly, and there is no fear of highway robbery. The Ansairia have received permission to return to the profession and practice of their own religion, and they are rejoicing greatly over the fact that they are no longer to be Moslems by force.

At present no one seems disposed or to

have authority to hinder mission work. But there seems to be no special desire to welcome preachers of the gospel, and we have received no requests for schools; but all are eagerly, not to say confidently, expecting large temporal benefits, viz., freedom to travel and emigrate, a shortened term of military service, lightened taxes, etc. Electors are being chosen to meet soon in the various Mutasserrifiyats to elect the members of the new Parliament. The elections are proceeding very peaceably and quietly.

Dr. Balph is building a house at Gunaimia for mission use, and so far there is no opposition. There seems to be no power either to authorize building or to prevent it, or even to hear complaints. Such a condition necessarily cannot last very long, and we hope and pray for a favorable issue. We have not, I am sorry to say, made any progress with regard to enclosing the new cemetery and securing a deed for it. Consuls are much like common mortals nowadays. We are going to make an attempt to complete the wall without any permission.

I am glad to say that Mrs. Juraidiny has returned to Tartous. Her principal work will be teaching in the girls' school. She is a good woman, and an energetic worker. She will greatly miss her husband, and be separated from all her children.

Miss Elsey arrived last Sabbath morning. She is welcome to our Mission field and circle. We are all in good health, and enjoying our work and hoping for a very successful year.



Miss F. May Elsey, in announcing her

safe arrival, Sabbath morning, Oct. 25, 1908, adds:

I was met by the brethren and taken to Dr. Ralph's, where I will make my home, at least for some time. All are well and seem very happy in their work. We are having rain in the night seasons now, and so the vegetable life has brightened up and looks quite like spring, or perhaps our early fall weather after refreshing rains. We are pleasantly located here. We have had good words from home and are being encouraged in many ways in our work.

Cyprus.—The following letter from Rev. W. McCarroll, dated Nov. 26, 1908, will be good news to the readers of **OLIVE TREES**:

Am sorry for this long silence on my part, but will try to do better in the future, for I do not forget that the missionary owes it to the Church at home that it be kept informed of his work and movements, however uninteresting they may be.

Early in June I took my family to Guzne, where for six weeks we enjoyed the companionship of fellow missionaries. Commission met there also and afforded the opportunity of fellowship with some of our brethren whom we do not often see. About the middle of August, my brother and I, leaving our families, returned to Cyprus. My brother found plenty of work awaiting him on his return, and it appears to me that the Board has acted wisely in cancelling the appointment to Suadia, for it seems as if a wide door of usefulness has been opened to him in Nicosia.

Near the end of August, accompanied by Licentiate Dimitriades, I went to Limassol, Papho, Poli and Morphon. The distances were great, and the villages along the road few and far between. We remained in Limassol over Sabbath, but

did not find many opportunities for presenting the Word of Life. One man, an evangelical by profession, came to us for counsel and prayer. He seemed anxious for some one to visit Limassol regularly.

In Papho we found some relatives and friends of Mr. Dimitriades, who received us heartily. It was difficult to realize that we were on the historic ground made memorable by that peerless missionary, the Apostle Paul, who preached the gospel so effectively to the Roman Proconsul Sergius Paulus, and so successfully withstood Elymas the sorcerer. It was easier to realize the insignificance of our entry into Papho, compared with that of the Apostle Paul's. Though our stay was very short, we were given an opportunity to present the gospel in something of its simplicity and fullness to one with whom by "chance" we had entered into conversation. This person seemed well versed in the Scriptures, but on being asked, "What is salvation?" he was greatly puzzled, and finally answered that it meant doing good works. This gave the opportunity to show that salvation meant life, that the life must be received, and that Jesus is the life, whose righteousness and obedience and virtues must be accepted and received as ours before there can be salvation, and that "good works" must be the outcome and fruit of such life. Such a conception of salvation he had never grasped before, and we pray that the seed thus sown may take root and germinate, to the salvation of that immortal soul. The trip was not as satisfactory as one could desire, owing to the shortness of time spent in each place. It is a journey that requires weeks instead of days.

In September we returned to Guzne to bring home the families. It was a new experience to enter Turkey without a passport and without getting into trouble for

not having one. Freedom had been proclaimed throughout the length and breadth of the land, and Turk and Armenian, Moslem and Christian rejoiced together. It was all so sudden, so startling, so amazing, so unbelievable. And when the truth was realized we could but exclaim, "What hath God wrought!" It was as if we had seen the glorious "march" of God "through the wilderness," as if we were in the very path of His "footsteps," and no words but those of the Psalmist could express the feelings of thankful hearts for answered prayers. "Thou art the God that doest wonders; Thou hast made known Thy strength among the peoples; Thou hast with Thine arm redeemed Thy people."

While not too sanguine of the immediate effects upon missionary work, all hoped that it would mean the immediate opening of doors hitherto closed, and the renewing of activities stopped by the Government. That these hopes may not be disappointed is without doubt the unceasing prayer of God's people everywhere.

We opened school on Sept. 30, as advertised, with an attendance of thirty students, which for a beginning is very satisfactory. The organization of the school is as satisfactory as could be expected, with the material with which we have to work, the pupils being so far advanced in some branches and so far behind in others. There are four Bible classes each day, two of which I teach. In addition, am taking one young man through the Confession of Faith.

We have not as yet gotten any boarders, for the reason, I suppose, that the school had no reputation to attract them at the prices charged. Am rather relieved, however, as the arrangements for boarders had not been entirely satisfactory. The prospects, however, for the rapid growth

of the school in the future seem bright.

About a month ago we were privileged to have with us for a few hours the new missionaries, Mr. and Mrs. Willson, and Miss Elsey. It was cheering to look on the faces of fellow-workers fresh from the home land, and we pray that the Master may bless them and make them a blessing.

The health of all is, on the whole, excellent.

China.—The letter from Rev. W. M. Robb, promised in the December number of *OLIVE TREES* will be read with as much interest as if it was dated Jan. 1, 1909, instead of Oct. 5, 1908:

Another most delightful communion has just closed. This is what we may call the great feast of the year, since so many more have leisure at this season to attend the services. For a full week preceding communion Sabbath, there were services every day, and a good attendance all the time. The week was one of great help to many, and of great joy, to those of us who were permitted to see God's mighty power displayed in calling some out of darkness into His light.

This communion had several distinguishing features that make it worthy of remembrance. All through the month of September, the cholera was prevalent in Tak Hing, several deaths resulting. There were two cases in the hospital, one man dying the day after he was removed by his friends, and the other dying in the building, after an illness of a few hours only. The presence of the disease threatened to cast a gloom over the approaching communion, but God in His goodness rebuked the pestilence, and by the time for services to open, there were but few, if any cases. Many had sent word that if the cholera was still prevailing they would not come, so we see

God's good hand is removing the disease. We are also glad to record God's kindness to the Chinese Christians, for so far as we have heard, none of them were stricken with the disease.

You have probably been informed of the death of the old grandmother at the Chung village, the place from which so many of our best members come. Hers was a large clan, and I believe the great majority of them are favorable to Christianity, if not already Christians. The grandmother herself never made a profession of her faith, although she had ceased to worship idols for a long while. Her extreme age prevented her from retaining much in mind of what she heard, but she would repeat prayers after those who ministered to her. At her death many of her people came and were determined to worship as their custom was upon the death of an aged person, but those who were Christians stood firm that there was to be no worshipping, except that of the true God. I am not familiar enough yet with customs to know what they do on such occasions, but so far as we could learn, the old grandmother was given a strictly Christian burial. She died and was buried the week previous to the time set for the services here, so that these people were all able to come up to the feast.

Another feature was the large attendance. Four meetings each day were held, at 6:30 and 10:00 A. M., and at 2:00 and 7:00 P. M. These meetings for the week averaged almost, if not altogether, 125 in attendance. The order for the most part was good, and the people seemed to have a mind to listen. The truth that was instilled into their minds was of a strictly Scriptural character, much of it being in the form of Bible readings, which brought the truth before both eye and ear. Mr. Kempf arranged for

the programme, and he and Mr. A. I. Robb did the preaching, assisted by the students and Chinese helpers. The work for the week was exacting and wearisome to those who had the leading part to do, but while sometimes weary *in* His service, I am sure they were not weary *of* it at any time.

An added feature was the large number received and admitted to baptism. Seventeen were received, and a good many continued to another time, their knowledge not being considered sufficient. These seventeen persons, fifteen men and two women, were all baptized Saturday morning by Mr. A. I. Robb. My eyes were never permitted to witness a more impressive sight. It was worth coming all the way to China to see. Surely it is an earnest of the time coming when these millions shall come pressing into the kingdom of God.

A feature of special interest to us was the application and admission of an aged "read book" man, who had been a geomancer, and who had studied deeply into the art of divination. The man is very well read, and knows the doctrines of Confucius and Mencius. But he said the teachings of Jesus Christ were far superior to those of the sages. When asked in what respect Jesus was superior, he replied, "Jesus has power to forgive sins, and when I found He could do that, I just decided to rely upon Him." The simplicity of the man's faith is in itself very commendable, but behind that, the one who examined him said, the man seemed to have had a deep religious experience. He with his son, who had applied at a former communion, was received and baptized. Another son applied for membership, but was continued. It is probable that this son will attend the boys' school during the coming session.

These people, together with many others, come from a place called Ko Che, somewhere in the Lin Tan district. The Chinese Christians recommended that part of what they themselves have contributed during the year, be given (or lent, I am not sure which) to these people to help them fix up a building suitable for having service.

Not including foreigners, seventy-eight sat down at the Lord's table. Some we know were kept away through sickness, and some, doubtless, through fear of the cholera. Altogether, it was a most joyous occasion, and has given a glimpse of what the grace of God, revealed in His own Son, is able to do in transforming men into His image. His Word is being spread abroad, and soon great will be the company of those who publish it in the regions beyond where it has already come.

There is another matter that may be of interest to you. One of our teachers was among the number who suffered from the cholera. His elder brother and an aunt both died of it, and his father and little babe were both sick, and the teacher himself was ill, whether with the cholera or not, we do not know. After the death of the two mentioned, he came to us in very great distress of mind one morning, and asked us to pray that his father and child might recover. God in His goodness spared their lives. The man seemed truly grateful and has not shown the same spirit he had done previously. He attended many of the services of the past week, and paid good attention. When he knew that a subscription list was being passed around, he himself volunteered to help the "Jesus cause" with a contribution. The "book" men are very bitterly opposed to the doctrine, and it would require great boldness for him to come out on the Lord's

side. His extremity drove him to seek for help from a higher source. I do not know that his heart has been touched at all as yet, but we are hoping and praying that this his extremity may have been God's opportunity to open his heart to receive the things that were spoken on last week.

Mr. and Mrs. Mitchell and Mr. and Mrs. Blair have not yet returned from Hong Kong. We hope for full recovery soon of those who have been sick and for their return to the mission. Mrs. Robb has been in bed for about ten days with malaria, but at present writing is around again.

I had not intended to write such a long letter, but hope it may not be wearying to you. Others are writing officially and for publication, and they will give you the facts in a better form than I have been able to do, but I wish to add my testimony to the great things that our eyes have seen.

It is almost a year now since we came to Tak Hing, and it has been a good year, not without its trials, but with many suitable tokens of God's favor. It has brought us no regrets that we have been led to China.



On Oct. 19, only a few days after this most encouraging Communion Season, Rev. A. I. Robb had to send us news of a different character:

This morning at daylight two men arrived from Ko Che, the place where a house has just been rented for a chapel. They reported that yesterday some ten of the brethren met at the chapel for service. At the close of the service about a hundred men entered, and after a short altercation they seized one of our members, Chan Oi Cheung by name, and beat him into insensibility, leaving him lying in the chapel. They then returned to a

temple a short distance away and ate a feast. These men are all of the same clan and relatives of the man they beat. It was not an accidental precipitation of a row, but a deliberately planned attack on the Christian members of their own clan. The threats they made indicate that it is a deliberate move to wipe the Christians out of their clan. As the attack occurred in the chapel, I at once wrote to the Consul, asking him to secure protection to the place through the proper authorities. After consideration, I decided that the Christians themselves would have to make any complaint to the Chinese authorities that might be made.

Oct. 20, 8 P. M.—I have just returned from a visit to the district magistrate of Sai Ning. I went to see him in person, to ask that he put out a proclamation about the chapel. This is usually done only after a building has been fixed up and ready for formal opening. I also informed him of the occurrence there on Sabbath, but told him I had nothing to say about what should be done in that matter. He told me that he would prefer that I deal with the Viceroy through the Consul and get an order sent to him instructing him what to do, and perhaps that is best. I am hopeful that energetic measures will be taken to prevent the trouble. If the man recovers, I think the less fuss made about the matter the better. One thing becomes more and more evident here, and that is that dealing with local magistrates is practically at an end, and all mission affairs must go through the hands of the Consul. I am sorry for this for two reasons: The one is that it adds color to the already too strongly colored political phase of Christian work here. The other is that it makes Christianity appear in the light of a foreign religion, as it gets foreign protection. And it is not good for the Christians to feel that

the United States is behind them, so far as their religion is concerned. I am in hopes that in the not distant future Christian Chinese can personally appeal to their own officials and secure an honest hearing. In the meantime I am sure the friends at home will remember their brethren here in Christ, who are suffering for His name as none of us have ever suffered. Old Chan Tsz King, baptized just two weeks ago, and who never saw a baptism until then, told the ruffians, "I am too old to fight. If you kill me, it will make no difference. I have joined the Church already and confessed, and I cannot back out."



Writing Nov. 4, Rev. A. I. Robb makes the following statement about the persecution of some of our newly baptized members over at Ko Che:

Events thus far go to prove that it is purely a clan movement, only one outside man being involved, and that it has one specific object, which is to root Christianity out of their clan, and if successful in this, out of the community. Probably two hundred men in the clan have banded together and put down their names on paper in an agreement to stand together on this question. Some of them are wealthy and influential, and the principal leaders of the clan are in it. They have beaten one man so severely that he is only now beginning to walk about. The rest of the Christians have been driven from their homes and into hiding, and they have brought suit against one of my students, who preached over there last summer.

The steps taken here have been as follows: Immediate notification of the U. S. Consul and keeping him posted since. I went to the Sai Ning magistrate in person and informed him of the occurrence, but he said he could do nothing

without orders from the Viceroy of the two provinces. After the lapse of a week I went to Lo Ting to the next higher magistrate, and was very graciously received. Mr. Christopherson, of the Christian Alliance, is there and on good terms with the officials, who are friendly to Christianity. They told me the other man had lied to me, and was well able to handle the case if he wanted to do so. The Lo Ting man sent a letter to his inferior, requiring him to issue a proclamation protecting the chapel and worshippers, and said he would himself send soldiers to investigate the matter on Monday of this week. As Lo Ting is forty-five miles away and travel by rowboat or on foot the quickest method, we do not yet know what has been done. Yesterday evening, however, a colonel of the Chinese army (maybe a captain) from Shiu Hing called on me. He had arrived by steamer with fifty trained braves under orders from the Prefect to go to Ko Che and preserve order. They will go by boat to-day to Lin Tan and march the rest of the way. To be perfectly explicit, I should say that Sai Ning is under Lo Ting; Lo Ting is under Shiu Hing, and Shiu Hing is under Canton. The Viceroy at Canton rules half as many people as the President of the United States. These soldiers are a demonstration that the Viceroy himself has acted in the matter, and I hope the end of the matter is in sight. I assured the man that all we wanted was the restoration of order and security to the Christians, but the Lo Ting Mandarin and this soldier both seem to think the perpetrators of the beating must be punished, an opinion in which the Chinese Christians seem to fully concur.

The publicity the matter has gained will be to our advantage, for it will be difficult for any false charges to successfully pass the scrutiny of so many officials, and

we do not fear the truth. The Sai Ning magistrate will try the offenders and he is notoriously in their favor, but with so many superior officials watching his proceedings, he will scarcely dare to do anything very wrong. The young student goes to-day with the soldiers and seems on the whole rather glad of a chance to stand before a ruler to account for his conduct. The beauty of it all is that no hint of bad conduct on the part of any Christian has been made, and I do not think they are afraid to face any question fairly. The old man, Chan Tsz King, became ill with the close confinement, hiding in a neighbor's house, and came out here to the hospital for a few days, but has gone back. If this question is properly settled it will likely be a settlement of the whole question of trouble for that district, in which both Lin Tan and Do Sing are. The arrival of fifty soldiers to protect a Christian chapel and restore a few men to their homes will be widely known, and men will hesitate to start trouble again.

I have hesitated a good deal about calling for official help, but the case, so far as I can learn, is clearly within the limits of the treaty, and if Paul, when his countrymen demanded not justice but his death, could rightfully say, "I appeal unto Cæsar," it seemed that these men, suffering for no crime, but the confession of the Name hateful to their clansmen, even as Paul, had a like right to appeal to the law for protection. Yet I feel that it is a critical move to make, and hope that false ideas of official power may not take the place of trust in God.



In a personal letter of the same date Dr. Ida M. Scott remarks in regard to this disturbance: The devil evidently is getting concerned about the progress Christianity is making in China, and is

putting forth strenuous efforts to hinder the work; but the indications are that he has overreached himself this time.



In reply to a message from the Board of Foreign Missions, expressing sympathy with the persecuted converts at Ko Che and asking for a statement as to the present condition of affairs, Tuesday, Dec. 7, 1908, brought this brief, but comprehensive cable: "Quiet."



The following letter from Rev. A. I. Robb, dated Nov. 10, 1908, shows how the Chinese authorities have dealt with the converts at Ko Che:

I wrote the heading of this letter some hours since, and with a tale of woe ready to relate, a tale of barefaced bribery, of official opposition and browbeating; but now my tune will be different. The facts are that one magistrate sent relatives of the offenders to report on what was done, and they reported nothing wrong. Another, whose business it was to look after the matter in the first place, went, after sixteen days, and saw the injured man and pronounced his injuries immaterial and dismissed the charges. Then he told the Christians they could not have a chapel there, and tried to compel the man who rented the place to recall his agreement with the Church. He threatened him with imprisonment, but when the man said he would go to jail rather than recall his contract, the official weakened. However, he told them they could not have the chapel. The next day fifty soldiers, sent by the Viceroy of the province, arrived, and the enemy took to the woods. But after reassurance, they came out and signed an agreement to keep the peace, thus permitting the Christians to return to their homes.

About the time this occurred in Ko Che the local magistrate at Tak Hing called

and asked me about the business, saying he had instructions to go to Sai Ning and help settle the matter. I had sent a strong protest to the Viceroy through the Consul on Monday. To-day the Tak Hing magistrate called again and said they had settled the case as follows: The injured man is to receive money damages for his injuries. The chapel is to be allowed and protected, and people are to be warned not to interfere with it or the worshippers. This, he incidentally said, was according to the Viceroy's orders. I am sure the Church will rejoice with us at this satisfactory ending to what looked like serious trouble for our people. We will gain prestige and have demonstrated in a rather notoriously lawless region, that Christians and their institutions are under protection of law. It has been a severe test to new converts, and they stood true. Thank God for it. How many of our converts or even mature Christians at home would dare to confess Christ in the face of a powerful opposing family influence, and then stand to it when driven from home to escape bodily injury, and, even when in the hands of the magistrate threatened with prison, refusing to withdraw his house from the church, a thing he might have done without denying the name of Christ. I think they have not the slightest idea they have done anything heroic, and perhaps it was only commonplace duty, but what is heroism but doing duty when it is hard. We are hoping for great things from that chapel and its members. Ask the Church to pray with us that this trial of persecution may open wide the doors of men's hearts to receive the message of life and peace through Jesus Christ our Lord.



Our readers will be glad to have an item or two not connected with this story of persecution:

In his letter of Nov. 4, Mr. Robb writes: "Word has just come that Rev. and Mrs. Mitchell expect to be home on Friday. She has been in the hospital six weeks with a bealed knee. He has been studying in Hong Kong so as to be near her." He also says, "It may interest you to know that the girl we ransomed ten years ago is now the proud mother of a fine boy, whom she proposes to name Shan Yan, which means, 'I have received grace.'"

Nov. 10.—The health of the Mission is good. Mrs. Mitchell is home, after six

weeks in the hospital with an abscess on her knee. It is not entirely healed, but they said she was ready to leave, and we expect it to soon be entirely well. My school work has been greatly interrupted, partly by absence of scholars and partly by absence of teacher. We hope for better opportunities in the near future.



On Wednesday, Dec. 2, 1908, a cable was received, announcing the safe arrival of Rev. J. K. Robb with his family and Miss Jennie Dean, at Hong Kong.

AT HOME.

Allegheny, Pa.—The Central Board of Missions held their regular monthly meeting Dec. 16. The Treasurer's report showed the following financial conditions to Dec. 1, 1908: Domestic Mission: Receipts, \$673.36; expenditures, \$657. Balance overdrawn, \$875.17. Indian Mission: Receipts, \$593.46; expenditures, \$401.63; balance overdrawn, \$1,317.76. Southern Mission: Receipts, \$295.15; expenditures, \$797.22; balance, \$121.47. The attention of the Church is called to the financial condition of the above Missions. At the Indian Mission the work is progressing nicely. A very successful fair was held lately, at which the work of the various departments of the Mission was exhibited. At the recent Communion there was an accession of one; two children were baptized. The enrollment at the Southern Mission is now 400 at Knox Academy, 126 at East Selma and 80 at Pleasant Grove. All the teachers are very busy.

JAS. S. TIBBY.

Allegheny, Pa.—Mrs. Marianna Aikin, widow of Elder John Aikin, died at the home of her daughter, Mrs. Anna A. Crawford, on Nov. 27, 1:25 P. M. Both

she and her husband were of the original members of Central Allegheny Congregation, and continued to be its warm friends as also of its pastor until their death.

Mrs. Aikin was a most excellent woman. She was never absent from the ordinances unless providentially detained. She was present the second Sabbath before her death and taught her Bible class as usual, although in the seventy-sixth year of her age, and living about five miles from the church. She will be much missed not only in the home, but also in the congregation and the community in which she lived.

J. W. S.



God's calling is sometimes mysterious. We realize this in the death of Mrs. Marianna Aikin.

Mrs. Aikin, a beloved and faithful Bible class teacher and worker in our Sabbath school, has been called to a higher sphere. We shall miss her pleasant face, her wise counsel, and faithful attendance. But we bow in submission to the will of Him who doeth all things well.

We tender our loving sympathy to her only daughter, and to her many sorrow-

ing friends, knowing that our loss is her gain.

Precious in the sight of the Lord is the death of His saints.

MRS. J. G. CAMPBELL,

MRS. M. A. MARTIN,

Committee, Sabbath School of the
Central R. P. Church.



On Oct. 27, like a sheaf of corn fully ripe, the spirit of Mrs. Marianna Aikin, a faithful member of Central Allegheny Missionary Society, was garnered in. Heaven is richer, we poorer; bereft of her wise counsel, yet the sweet influence of her gentle and helpful disposition will long be felt among us. "Being dead, she yet speaketh."

To her sorrowing loved ones we tender our heartfelt sympathy and commend them to the loving care of "Him who doeth all things well."

COMMITTEE.

Chicago.—The Ladies' Missionary Society of Chicago Congregation have again been called to mourn the loss of another of our faithful members, and we wish to offer a tribute of love and esteem in memory of Mrs. R. J. Wylie, who was called to her reward Oct. 21, 1908.

We bow in humble submission to God, Who has taken to Himself one who will be greatly missed among us.

Although a sufferer for years, we bear testimony to the patient, cheerful spirit she manifested, and the Christian fortitude with which she endured all her sufferings. Of her we can truly say, "Her life was lived with Christ in God."

She manifested a keen interest in the missionary work of the Church; although unable to meet with us, her heart was with us.

We extend our sincere sympathy to the bereaved husband and sister and com-

mend them to the "One Who doeth all things well."

MRS. DR. McCANDLESS,

MRS. CLAPP,

MRS. DODDS,

MRS. MONTGOMERY,

Committee.

La Junta, Colo.—Chrysostom Rowan Dodds, born in Latakia, Syria, Dec. 7, 1867; came to America in 1871; lived until 1887 in Pennsylvania, where he joined the Brookland Congregation; in 1887 went to La Junta, Colo., where he married Miss Alice Hill, June 22, 1904; died at La Junta, Oct. 14, 1908, of Bright's disease. His life was a beautiful exemplification of the religion of Christ. His death was peaceful. He had the full assurance of faith.

He leaves, besides many others who mourn his loss, a widow and an aged widow mother. He was deacon and treasurer of La Junta Congregation from its organization till his death.

R. J. D.

Hopkinton, Ia.—The L. M. S. of the Hopkinton Congregation desires to offer a tribute of respect to the memory of Miss Sarah Stevenson, who departed this life Aug. 31, 1908, at Hopkinton, Ia.:

Miss Stevenson was a charter member of the Society, and was always interested in its work, though for many years she was far removed from us. It was our privilege and pleasure to have her in our midst for the past year and a half. Her pleasant ways and kindly smile have endeared her to all. Her life was spent in ministering, in caring for her widowed mother, as housekeeper for her brother; then going to Ohio to be with a sister, she resided there until the death of the sister, after which she was the faithful friend of the family for many years. In

the spring of 1907 she came to Hopkinton to her sister, Mrs. Nancy Cormany, expecting soon to go to Nebraska to make her home with relatives, but her sister's failing health made it necessary for her to remain here. Thus she cared for her until death came in the early summer of 1908.

Miss Stevenson then set about making preparations for her departure to the West, but "He Who doeth all things well" ordered otherwise, calling her home on August 31.

We as a Society wish to record our appreciation of her noble Christian character, her faithfulness to duty, and her liberality in things pertaining to the Master's Kingdom.

What is our loss is her great gain. God hath called her up higher.

MRS. ALBERT DONAHUE,

MRS. T. J. JOSEPH,

Committee.

York, N. Y.—Mrs. Sarah Ann (Cullings) Milroy died Sept. 15, 1908. Mrs. Milroy was a daughter of James and Margaret (Simpson) Cullings, and was born in York, N. Y., Sept. 7, 1827. She made a public confession of her faith on

Christ on Sept. 19, 1848, and united with the York Reformed Presbyterian Church. On April 17, 1851, she married Mr. Jas. Milroy, who died Dec. 13, 1888. Mrs. Milroy was the mother of ten children, five of whom are still living. She was deeply devoted to her children, for which she was richly rewarded by their filial love which increased and became more and more appreciative as the years passed by. Mrs. Milroy was blessed with remarkable health, she having had scarcely any sickness until the closing year of her life. The ability this gave her for work was zealously used. Her place in the church on Sabbath was seldom vacant. She was ever active in helping forward the various departments of the church work. She made many visits upon the sick, and was especially active in the work of the Woman's Missionary Society, and the work of the W. C. T. U. She greatly enjoyed life, and had hoped to live some years longer. But the Lord willed otherwise. And to His will she submitted her will. Her services here are ended. Her further activities will be where God's people serve Him day and night in His temple above.

J. B. G.



Miss B. was traveling by steamer from one Japanese port to another. On the same boat was a Japanese merchant, whose business anxieties had so worried and annoyed him that he was seriously contemplating suicide. He noticed Miss B. sitting quietly by, looking over the waters with such an expression of peace upon her face that he found himself turning to look at her again and again.

He did not know her, but said to himself, "It must be she is one of the foreign Christians. Perhaps it is something of her religion that makes her face so calm and bright."

Addressing her with profound respect, he made known his strange request and sorrowful reason for asking the way that gave the heart a peace so great that the face spoke it in every look. He listened to Miss B. as she told him the gospel story, and it made such a deep impression upon him that he resolved to accept as his own the Saviour whose gift is peace.

Does your face and mine bear testimony that we have "been with Jesus"?—*Western Christian Advocate.*

MONOGRAPHS.

A MESSAGE FROM NICOSIA.

It is now some time since you have had the pleasure (?) of perusing one of my productions, but then we have not the revolution of a Turkey nor the flood of China to write about, so we may be excused if our letters are a little delayed and we have to content ourselves by writing only about the work and kindred objects.

Instead of there being a flood, we have quite the opposite condition in Cyprus, as it is now the end of October and no rain since last spring, which brings to mind the fact that the climate of Cyprus is somewhat like that of ancient Egypt,



DR. MCCARROLL'S HOUSE.

when there were seven years of famine and seven of plenty, for we are told that about seven years ago there was no rain in Cyprus for three years, and the inhabitants and the animals were in a very pitiable condition. However, we hope there will soon be rain, and not a repetition of the dry period.

Since last writing we spent a very pleasant vacation in the Guzneh hills with the other missionaries, as you already know. In the middle of August I returned, with

my brother, to look after the work, and since that time have been kept very busy, with the exception of a few days that I went back to bring home the family in the middle of September. This year the malaria has been rather severe here, very few of the people escaping the plasmodium bearing mosquito, so that quinine is in great demand. I brought out a two-pound tin of it, thinking it would be sufficient for the malaria season, but it did not last a month, and since my summer vacation have been using more than an ounce daily. It is the one indispensable remedy at this season of the year. The clinics this fall are better attended than for some time, averaging more than sixty, notwithstanding the fact that we do not give any medicine for less than 3 copper piasters (8 cents) on up to one shilling (English). Enclosed you will find a snapshot of a sample of the crowd that awaits us when we go out to work in the morning. In



CLINIC IN NICOSIA.

the foreground is my assistant, Mr. Dimitriades, the Greek preacher, about to give them a short talk or sermon before beginning the day's work. The building is the rear end of the chapel, the two rooms in the end we use as clinic rooms. If the

work continues to grow it would seem that the best interests of the work must demand a hospital; in fact, it does not seem to have been clear to the whole Church that we have not a hospital, as last winter one congregation was kind enough to send us a box of supplies, but which unfortunately we were obliged to forward to a brother practitioner, who is more fortunate in having a hospital to use them. We hope that the next time they send us hospital supplies we will be able to use them. We have patients from all parts of the island, some coming a three days' journey for medicine. Perhaps you thought one could not make a three days' journey in Cyprus without going into the sea. Well, I don't mean that they travel as fast as we would on the Chicago flyer, but on donkeys which average three miles an hour.

Oh, yes, we have a modern railroad from Famagusta to Morphon, on which the express train travels twenty miles an hour and the accommodation ten miles. But to return to the patients. They come from far and near, and listen respectfully and attentively to the word of God; but occasionally they say that we do not say anything about Mary, the mother of Christ; that it is always Jesus Christ. Well, the preacher tells them that he knows of only one commandment that she ever gave, and that was: "Whatsoever He says unto you, do it!" Then, if we would honor her we must obey Christ. And so, although to the natural eye the spiritual results are not very encouraging, still the seed is being sown and carried to all parts of the island, and we have faith to believe that God will bless the seed and cause it to bring forth fruit.

From letters appearing from time to time it would seem that the newer missionaries did nothing but study Arabic. Am sending along a snapshot to show you

the fallacy of that idea. The house represented was that occupied this summer by Brothers McFarland and Edgar. However, they seemed to make good progress in the language, in spite of the croquet ground in front of the house. Am glad to say that the hospitality of the proprietors of that yard was extended to the rest of the missionaries gathered in Guzneh, and that we spent several pleasant evenings there in good-natured contests.



McFARLAND AND EDGAR AT GUZNEH.

But to return to Cyprus. It may be of interest to know that Cyprus is not supposed to have made its appearance above water till some time after the appearance of man upon earth. There is no evidence that it was in existence during the Paleolithic epoch, and the implements of the Neolithic age are very rare.

The mountains appear to have been of volcanic origin, and the plain was apparently just below the surface of the sea at an early time, as even now there are to be seen abundance of sea shells in various parts of the plain. Formerly there was a

large amount of copper exported from Cyprus, in fact, the metal took its name—cuprum—from the island. At present there is a company exporting amianthus or asbestos, which is found in the Troodos Mountains, and is called by the peasants "cotton stone," as it has the appearance of cotton when rubbed in the hand. A great many antiquities have been excavated in various parts of the island; the largest and best collection is to be found in the Metropolitan Museum of New York, having been purchased for \$66,000. If any of our New York friends should visit the museum it might add to their interest in the work in Cyprus.

It may surprise you to know that there are in Cyprus several Greek churches, built and used for the express purpose of doing harm to one's enemies. They are called the Church of St. George the exiler. The person who wishes to injure his enemy, goes to this church and takes some of the dust from the floor and secretly leaves it in the house of his enemy; then the enemy will either die or leave the island. Is it not strange that a church which claims to be the only true one and the follower of Jesus Christ should have buildings whose purpose is so utterly opposed to the teachings of the Master, Who said, "love your enemies"? There is also a peculiar superstition which we find in the villages. I have seen a church with some cord or yarn wound two or three times about the building, the idea being to keep disease away from the village; that while that cord is intact no plague will come near their dwellings.

In writing about the clinic work I forgot to mention the financial side of the question. Since the first of April we have collected more than £100, which time includes our vacation and representing about five and one-half months of work. In the same time we have given over 4000 treat-

ments, so you will see we are not exactly wasting our time doing nothing.

To-day we have been quite busy; after seeing those patients who were on hand this morning, we went to Abihoe, a village ten miles distant, to see a patient, and after our return operated for cataract, so had rather a full day.

Nicosia, Oct. 28, 1908. C. McCARROLL.

WHAT MISSIONARIES HAVE DONE.

Missionaries have translated the Bible into about seven-tenths of the world's speech.

Missionaries have done more than any one class to bring peace among savage tribes.

All the museums of the world have been enriched by the examples of the plants, animals, and products of distant countries collected by missionaries.

The export trade of the United States to Asiatic countries jumped from about \$58,000,000 in 1903 to about \$127,000,000 in 1905, which was due chiefly to missionary influence.

Missionaries were the first to give any information about the far interior of Africa. They have given the world more accurate geographical knowledge of that land than all other classes combined.

It is to missionary efforts that all South Sea literature is due; there is not a single case on record of the reduction to writing of a Polynesian language by another than a Christian worker.

The missionaries have expanded the world's commerce. The trade with the Fiji Islands in one year is more than the entire amount spent in fifty years in Christianizing them. A great English statesman estimated that when a missionary had been twenty years on the field, he was worth in his indirect expansion of trade and commerce ten thousand pounds per year to British commerce.—*Ex.*

A TABLE THAT TALKS.*

A motley collection of men may be only a mob; the same number of men in order and organized, form an army. It is possible to heap up figures in mob fashion, but also to marshal figures and facts in such orderly array as to produce conviction. It is one thing to call for 10,000 missionaries; it is another to find 260

men and women willing and fit to meet the definite calls of the Boards.

The accompanying table of immediate needs on the foreign field talks. It is eloquent with facts and figures that speak louder than mere words. It emphasizes the dearth of missionary candidates, and speaks to those who could go if they would listen.

	MEN					WOMEN					
	Ordain- ed Men	Phys- icians	Teach- ers	Indus- trial Super- intend- ents	Sunday School Organ- izers	Bible Teach- ers and Evan- gelists	Phys- icians	Nurses	Kinder- gart- ners	Teach- ers	Institu- tional Man- agers.
Africa	5	2	..	1	..	..	..	..	..	5	..
Alaska	4	2	..	..	..	..	..	..	..	..	..
Arabia	1	..	..	..	..	..	1	..	..	..	..
Asia Minor	2	..	..	..	..	..	..	2	2	7	..
Assam	1	1	..	..	..	1	..	..	..	3	..
Brazil .....	..	..	1	..	..	..	..	..	..	..	..
Bulgaria	2	..	..	..	..	..	..	..	..	..	..
Burma	5	1	..	..	..	..	..	..	..	3	1
Ceylon	2	..	..	..	..	..	..	..	..	..	..
China	24	14	8	..	..	6	7	4	2	16	..
Cuba	3	..	..	..	..	..	..	..	..	..	..
Chile .....	..	..	2	..	..	..	..	..	..	..	..
India	10	3	7	1	1	4	4	1	1	8	..
Japan	22	..	..	..	..	12	..	..	2	8	1
Korea	3	..	1	..	..	..	..	..	..	..	..
Macedonia	1	..	..	..	..	..	..	..	..	..	..
Mexico	5	..	..	..	..	..	..	..	..	..	..
Palestine .....	..	..	1	..	..	..	..	..	..	..	..
Philippines .....	..	..	1	..	..	..	..	1	..	..	..
Peru .....	..	..	..	..	..	..	..	..	..	1	..
Porto Rico	4	..	1	..	..	..	..	..	..	..	..
Siam	1	..	..	..	..	..	..	..	..	..	..
Syria .....	..	1	..	..	..	..	..	1	..	..	..
Turkey .....	..	1	..	..	..	..	..	..	1	..	..
U. S. America	1	..	1	..	..	..	..	..	1	..	..
Miscellaneous	2	1	..	..	..	2	1	..	2	..	..
	<u>98</u>	<u>26</u>	<u>23</u>	<u>2</u>	<u>1</u>	<u>25</u>	<u>13</u>	<u>9</u>	<u>10</u>	<u>51</u>	<u>2</u>
TOTALS.											
Men											150
Women											110
											<u>260</u>

1. The table meets a whole series of objections and difficulties. The man who fears he cannot stand "the climate" has

here a choice of every sort of climate, from Alaska to Siam, and from West Africa to East China. Here are opportunities for the preacher and the physician under every kind of flag and civilization, and to every kind of non-Christian religion—Moslems, Buddhists, Hindus, idolaters. Here are places for those who covet a difficult speech, like Arabic or

*Advance sheet of an article prepared for the *Intercollegian* by Dr. Zwemer, candidate secretary for the Student Volunteer Movement, and published at his request in OLIVE TREES.

Chinese, and for those with moderate linguistic capacity in Spanish or English. The man or woman who is waiting for a "definite call" can run his fingers down these columns or read over the lists in the last three numbers of the *Intercollegian*, and hear 260 Macedonian voices.

2. *The table shows clearly the wide diversities of gift now in demand and the multiform character of present-day evangelism.* Ordained preachers for regular pulpits in large cities or untouched districts are wanted. Men for the work of a bishop or with theological acumen to teach native preachers; teachers of every grade from kindergarten to applied science; men of business ability and captains of industrial training. When was there a wider, more varied, stronger call for leadership than that offered here?

3. *And the table speaks of urgency.* It is the day of opportunity in every one of the lands on this list. China is in transition. Japan is in the balance. India is in upheaval. There is a Moslem menace in Africa. Unprecedented opportunities are opening in Turkey. The cry from Korea is that of a dead ripe harvest field, while other lands are awaiting plowmen to turn the virgin soil. These doors for the investment of life are open now. The qualified man or woman must enter speedily or that particular door will be closed. They are *immediate* needs, not the needs of future months or future years. Every one of the items in the table is up to date. If it is up to date and you have the missionary spirit, it is up to you. What are you going to do about it?

S. M. ZWEMER, D.D.

THE FIRST NATIONAL MISSIONARY POLICY.

The churches of Canada are moving steadily toward the adoption of a definite policy which contemplates the evangeli-

zation in this generation of their share of the world. This will be the first time in history that the combined Christianity of a nation has declared and accepted its proportion of national and international religious responsibility. During the months of September and October, under the auspices of the Laymen's Missionary Movement, interdenominational missionary campaigns were held in twenty-four of the leading cities of Canada, reaching all the way from Sydney, Nova Scotia, to Victoria on Vancouver Island. It was a trans-continental campaign four thousand miles long, crowded into seven weeks. Although held during the period of active political agitation immediately preceding the general Dominion elections, the interest displayed and the readiness of men to take hold of the missionary enterprises of the Church, impressed the leaders in this campaign as unprecedented and truly marvelous.

While the whole series of meetings was planned by the Canadian Council of the Laymen's Missionary Movement, it had the most cordial endorsement and co-operation of the various missionary societies. Twenty-one secretaries and district superintendents of the Anglican, Baptist, Congregational, Methodist and Presbyterian Missionary Boards took active part in the campaign, some of them covering the entire series from the Atlantic to the Pacific. Never before have the secretaries of all these boards undertaken to co-operate in this splendid and promising fashion. It was the greatest exhibition of Church unity ever witnessed in North America. More impressive still perhaps was the fact that the bulk of the speaking at all the meetings was done by laymen, over twenty of whom took active part in the work. Several of these men left their business for a period of from two to six weeks

each, and at their own expense traveled from Toronto and Montreal as far east as Halifax and Sydney and west to Vancouver and Victoria, in order to assist in enlisting the men of Canada as backers and advocates of an adequate missionary programme. Such practical demonstration of conviction on the part of business and professional men, commanded attention everywhere, and produced an impression upon other laymen more profound and permanent than would have been otherwise possible. It was my great privilege as General Secretary of the movement to take part in the whole series of meetings.

Will Canada evangelize her share of the world? was the one question asked and considered by all of the twenty-four cities visited. After careful consideration of the responsibilities involved, lasting in most cases through a period of three days, an unqualified affirmative was given to this question by every city. Practical plans were also adopted by each city looking toward the immediate securing of the funds required to meet its share of the aggregate amount needed.

An equitable distribution of the non-Christian world among the Christian nations, gives Canada about forty millions of people to evangelize, outside of her own territory. To maintain an adequate force of workers among this number it is estimated that \$3,200,000 annually will be required. At present Canada's contribution to foreign missionary work is about \$600,000 per year. To meet the home missionary problems in the Dominion itself, it has been estimated by Home Missionary leaders that \$1,300,000 annually would suffice. The total for Home and Foreign Missions would thus be four and a half millions annually. As Canada has 900,000 communicant church members, an average

of \$5.00 per year from all of them would produce the total amount believed to be needed. As the cities, however, are important centers of wealth and influence, it was recognized that their contributions should be higher than the average required from the entire Church. As a matter of fact, the sums deliberately assumed by the twenty-four cities visited, work out to an average of \$7.38 per church member. The lowest average undertaken by any city is \$5.00 per communicant. Winnipeg undertook \$10.00 per member, the highest standard ever set by a city; Calgary, \$8.88; Vancouver, \$8.62; Toronto and Montreal, \$8.33 each. In the twenty-four cities visited there are 209,000 church members. They contributed last year to missionary purposes a total of \$542,000. They have now undertaken to increase this to a total of \$1,544,000 annually. In other words, 23 per cent. of the church membership of Canada have undertaken to raise over one-third of the entire amount needed to prosecute the missionary work of the Dominion on what is believed to be an adequate scale.

This represents only the action of the twenty-four cities in which campaigns have been held. But there were present at these centers hundreds of delegates from other cities and towns who have returned to set similar methods into operation in their own communities. In each of these cities, an interdenominational co-operating committee of the Laymen's Missionary Movement has been appointed, charged with the duty of assisting all congregations in the city to reach their maximum missionary efficiency, and also take the initiative in propagating the work throughout the surrounding district. The culmination of the entire campaign is to be a Canadian Laymen's Missionary Congress, to be held at

Toronto, March 31 to April 4, 1909. Two thousand men from every section of the Dominion will be brought together on this occasion, to consider and adopt an adequate national missionary policy.

All of the churches of Canada are co-operating to the full extent of their power in this national campaign of education and enlistment. There will be a complete separate convention held by the men of each of the denominations, during the forenoons of the Congress period. All of the afternoons and evenings will be given up to the sessions of the Laymen's Missionary Congress. This will be the largest, the most representative, and the most influential body of men ever assembled, to consider their own and their nation's responsibility, for the evangelization of the world. It will be the first time in history that a national missionary policy has been adopted.

Many of the most influential Christian laymen of North America and of Great Britain will share in the discussions. Some of the most distinguished men who have served in India and China during our generation, will be present. Massey Hall has been secured for all the sessions of the Congress. The details of the programme are being wrought out with the utmost care by the Canadian Council of the Laymen's Missionary Movement, of which Mr. N. W. Rowell, K. C., is the chairman. It is confidently expected that the representative men of Canada will adopt at this Congress a missionary policy which will challenge the attention, the admiration and the imitation of Christendom.

J. CAMPBELL WHITE,
General Secretary Laymen's Mis-
sionary Movement.

RESTING UNDER THE SHADOW OF A BURDEN.

A few years ago, while climbing the gray slopes of Lebanon on a fiery hot afternoon in July, I came to the vicinity of a lime-kiln, where men were employed in gathering thorns from the rocky mountain side, rolling them into huge bales half as large as a cartload of hay and then carrying these swaying prickly burdens to the lime-kiln, half a mile away. No more trying, unattractive occupation could be conceived of than the cutting and handling and carrying of these dry and dusty prickles on that waterless, treeless, barren slope, under the blazing Syrian sun. While thinking that such labor and toil seemed almost too heavy for the human frame to bear, my attention was caught by one of the huge thorn bundles motionless by the wayside, and to my heart's delight there lay the thorn gatherer asleep by the side of and under the shadow of his burden! I have never ceased to wonder who taught him that secret of bearing his burden of thorns.

That picture, instead of fading from my memory, has become to me a little parable of life. "Every man must bear his own burden." Some of us have burdens of responsibility as parents, as masters, as teachers; others have burdens of infirmities, of temptations, of poverty, of stumblings. Each heart has its own burden, and there are sure to be times when the burden grows almost too heavy to be borne. Many a time I have said to my own heart, "Do as the thorn gatherer taught you," and often I have told my parable to other burden-bearers, and have urged them, "Drop your burden for a while and learn to rest under its shadow."

F. E. HOSKINS.

Beirut, Syria, September, 1908.



A single grateful thought toward heaven is the most perfect prayer.—*Lessing.*

EDITORIAL NOTES.

OLIVE TREES wishes its readers a happy New Year, not flinging out the salutation because the season suggests it, but impressed with the solemnity of entering together upon a new section of time, with its unrevealed responsibilities. The wish implies earnest prayer that the foreign representatives of the Church, whose letters give its pages special value, may be more abundantly successful in their distinctive work, and that a loyal constituency at home may be so thoroughly under the guidance and control of the Holy Spirit as to be willing to support them with their intercessions and pecuniary contributions. True happiness lies in Christian activity.



A letter from Rev. R. A. Blair, dated Philadelphia, Dec. 18, 1908, informs us that the final decision of the physicians he has consulted is that he cannot hope to resume work in China. The sight of the left eye is gone, but in their opinion the sight of the right eye, while weak at present, should improve, and has already shown some signs of improvement. Mr. Blair is otherwise in good health, and with care fit for any kind of work except reading, which should be limited to an hour a day. We are told that recently he spoke in First and Second Philadelphia on the work at Tak Hing Chau, making capital addresses and greatly interesting the people.



OLIVE TREES acknowledges receipt of the following contributions for the missionary operations of the Church: \$10, a memorial offering from Mrs. M. B. Wright, of Waukesha, Wis.; \$5 for any department of the foreign work from Miss E. McConaghy, of Second New York; \$4,

to be equally divided among the Syrian, Jewish, Southern, and Home Chinese Missions; and \$20, to be used "wherever needed most for the upbuilding of Christ's Kingdom on earth."



At the request of Dr. Geo. D. Dowkontt, OLIVE TREES announces:

A MID-WINTER MEDICAL MISSIONARY CONFERENCE AT BATTLE CREEK, MICHIGAN.

The first gathering of the kind is to be held on Jan. 19, 20 and 21, 1909. It is hoped that Bishop Thoburn, of India, whose devoted wife was a medical missionary, Dr. R. H. Nassau, nearly fifty years in Africa, and Dr. W. Grenfell, of Labrador, and others, will be present.

All *medical* missionaries are especially invited to attend, but *all missionaries* will be equally welcome.

During the entire week of the conference *free entertainment* will be provided for all evangelical missionaries.

Those wishing to come sooner, or to stay longer, can do so at the ordinary reduced rate for missionaries, viz., *five dollars a week*, including medical treatment and operations.

Those likely to attend should correspond with Dr. G. D. Dowkontt, Secretary of the Conference, at Battle Creek, Mich., U. S. A.



At the request of Fleming H. Revell Co., New York, Chicago and Toronto, OLIVE TREES publishes the following notice:

In the helps to the study of the International Lessons, it has been a pleasure to note the emphasis given to missionary study in

TARBELL'S TEACHERS' GUIDE FOR 1909.

Not only are the distinctive mission-

ary lessons given a place in each quarter, but there is indicated a special missionary topic for each lesson throughout the entire year, this topic being dealt with practically and helpfully.

While this is but one feature out of many that has given the work of Dr. Tarbell a prominent place in the appreciation of all Sabbath School workers, it will meet with exceptional approval on the part of all interested in the great theme of world-wide missions.

The publishers offer this volume, bound in cloth, for \$1.00, 15 cents for postage, with the confident assurance that it is the most comprehensive, the most helpful, and the most interesting work on the international series of lessons. To see the book itself is enough to awaken surprise that so large a work, with such numerous and excellent illustrations, maps and diagrams, can be offered at so low a price. Only a large sale makes this possible.

We select the following commendations:

"It is delightfully entertaining and instructive."—*Dr. J. R. Sampsey, of Louisville.*

"It is rich in suggestion and inspiration."—*Dr. John Clifford, of London.*

"It is exceedingly wise in its adaptation to the variety of grades for which it is intended, and extremely practical in its contents."—*Bishop John H. Vincent.*

"The arrangement is so perfect that the least experienced teacher will not be bewildered, and I heartily commend it."—*Rev. F. B. Meyer.*

"'Tarbell's Teachers' Guide' was examined before our Association, and it was the unanimous opinion of the ministers that it was the best, most complete, most

practical, and most satisfactory volume on the Sunday-school lessons for teachers, officers, ministers, workers and scholars and Bible students that they had ever seen."—*Rev. Henry Nevin Kerst, President Ministerial Association and Conference, Ohio.*



The Prayer Circle of L. M. S. of the Evans Congregation shall use the following calendar for 1909:

Jan. 21.—Rev. W. W. Carithers and Indian Mission.

Feb. 18.—Rev. J. G. Reed and Southern Mission.

Mar. 18.—Mr. Wm. Carson and Jewish Mission.

Apr. 15.—Revs. Jas. S. Stewart and Andrew J. McFarland.

May 20.—Rev. C. A. Dodds and John Peoples, M.D.

June 17.—Revs. A. I. Robb, J. K. Robb and Julius Kempf.

July 15.—Rev. Samuel Edgar and J. M. Balph, M.D.

Aug. 19.—Miss Evadna M. Sterrett and Miss Elma French.

Sept. 16.—Revs. Wm. M. Robb and Ernest C. Mitchell, and J. M. Wright, M.D.

Oct. 21.—Miss Mattie R. Wylie, Miss Maggie B. Edgar, Miss Zada A. Patton and Miss F. May Elsey.

Nov. 18.—Revs. Robert E. Wilson and Walter McCarroll, and Calvin McCarroll, M.D.

Dec. 16.—Miss Kate McBurney, M.D., Miss Jean McBurney, M.D., Miss Ida M. Scott, M.D., Miss Jennie Deane.



We are tested by our duties. We do not begin to realize how much depends upon our faithfulness in the common days. To fail in our testing is to come unready to great crises. We say God does His own work in the world. Yes, but not without us. Our faithfulness is essential to the carrying out of the Divine purpose.—*J. R. Miller.*

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1908.

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REV. ANDREW J. MCFARLAND.....		
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Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

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